

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

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BUILDING OF THE TEMPLE AT JERUSALEM.

The Jews at Jerusalem have sent a messenger to America, for the purpose of soliciting donations to re-erect their temple on a magnificent scale, as nearly as possible on the same site where their former temple stood. A meeting has been called in New York, at which Judge Noah, a very influential and wealthy Jew, made the following most eloquent and powerful speech :—

“About two years ago a messenger arrived in this City from Jerusalem, having been commissioned from the Hebrew Congregation at Hebron to visit the United States, to collect aid for the suffering poor of that venerable city. He came from the neighbourhood of the cave of Machpelah, where Abraham and the founders of our faith lie buried, and he asked in their name, and by their immortal memory, charity for our poor brethren, who have for many centuries piously and carefully watched that sacred spot. Some questioned the expediency of allowing our charity to travel so far from home; many gave in the name of Him who said, ‘the poor shall never depart from the land;’ but he asked only the aid of his brethren. The liberal of other faiths asked permission to add something to his store; but his authority to ask and to receive was limited to the house of Israel. The reception which he met with here, from members of the oldest congregation in America, endorsed his mission to other cities, and the Pilgrim returned to the Holy City, bearing with him some remembrance from the land where the Jew and the Gentile are equally free. In a letter which I received from the American Consul at Jerusalem, he said that he had met the Rabbi, who stated that he had brought with him from this country 18,000 dollars for the poor families of Hebron. The fidelity with which he discharged that duty, induced the Rabbis and Trustees of the congregation of Beth El, at Jerusalem, to send him again to this country on a mission of still greater interest.

“It may not be generally known to our people that since the destruction of our Temple, upwards of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence, to the Divine Architect of Heaven and Earth. The Jews, in their own land, on that land which God gave to them as an inheritance for ever, by a deed consecrated and confirmed by ages, were not permitted to erect a Synagogue, from that fatal moment of the destruction of the Temple even to the present day.

“The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the fallen columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of the Great Hereafter. The Roman Centurions pursued them—the Greeks persecuted them—the Persians destroyed them, and, in after ages, the followers of Mahomet visited them

with fire and sword, and the Crusaders trampled upon their necks—yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls, written by Esdras, now in their possession, which they bore from the flaming ruins; they read the law in chambers—in caves—confined rooms, and deserted places—for, among their Pagan persecutors, they did not dare to worship openly that God, whose protecting mercies the civilized world now unites to invoke. The Mosque of the Mussulmans reared its domes and minarets on the site of our Temple—Christians erected magnificent Churches and rich-endowed Chapels on our soil; while our people, the rightful inheritors of all that Land of Promise, crawled in abject submission to the walls of the Temple, to bewail their hard destiny—to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them—that Still Small Voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.'

"Centuries rolled on—Nations arose, flourished, decayed, and fell—yet the Jewish people still existed, increased in numbers, and under every privation and persecution preserved their identity, their faith, and their nationality.

"At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic governments—To arms! The people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overthrown; the sun of liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, 'You are free; you have my permission to erect a Synagogue in Jerusalem;' and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.

"Friends and brethren, do you understand that Sign? Is it not pregnant with great events? Is not this another seal broken? We can erect a Synagogue, and build a Temple here, and it excites no attention; but when the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well, that there are many Jews throughout the world, who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur, but they take little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land when their charitable feelings are appealed to; but when the great events of the restoration which are to fulfil the prophecies are talked of, they cling to the home of their birth, and the country of their adoption, and say, My destiny is here. Be it so. I do not blame them; for great sacrifices of life and treasure await the first movements of restoration. We are safe, but let us feel for those brave hearts, who will not forsake their ancient heritage—who cling with ardent devotion to the sacred soil, and who turn their eyes of hope towards Zion, and say 'The time will come, the hour will arrive.' Let us furnish them with the means of living until the trumpet again sounds on the walls of Jerusalem—let us aid to erect a Temple worthy of their faith, their devotion, and their constancy.

"The Jews, I regret to say, know little of the Holy Land and of their brethren who reside in it. It is now the object of Christian research, of Christian veneration, and no learned, pious and liberal Christian visits that sacred spot, who does not feel that the Chosen People of God are at this day the greatest miracle on earth, and have ever been the constant uniform object of Divine Protection. The fate of a nation may depend on many causes; one becomes weakened by unjust and unnecessary wars; another falls from want of energy, character, good faith and industry; a third is without courage to sustain its rights; and a fourth is ignorant, imbecile and bigoted. The rise, progress, and fate of the Jewish nation, exhibited no such defects of character. We sinned against God because it is the nature of man to be sinful; he punished us as the parent does his child, but, in the midst of our stubbornness, our disobedience, and hardness of heart, we did not forget the

Unity and Omnipotence of that Divine Architect of the Universe, and he pardoned us; his arm always has guided us, and amid the vicissitudes of 6000 years, the nation never has been lost; from the day and the hour that God declared us to be his people, down to the present time, we have remained the same people, distinct from all others. Shepherds of the Land of Promise, Slaves in Egypt, a mighty power in Canaan, the revolted tribes captured at Samaria and blended with other nations, still Judah and Benjamin remained, and were still the chosen people. The whole world of idolatry united to crush us, but the handful of God's chosen servants could not be subdued or won to apostacy. By the rivers of Babylon they wept in captivity, but could not forget Jerusalem nor the Songs of Zion; the fiery furnace could not subdue them, and Pagan Kings, awe-struck at their self-sacrificing piety and fidelity, set them free. After seventy years of bondage the faithful were restored to Zion. Punished for their sins thus severely, the Children of Israel reposed 400 hundred years in their Land of Milk and Honey, waiting for that Prince whom God promised to send them, to consolidate and rule over the nation as their temporal Sovereign. But their glory was again destined to be doomed, their light extinguished, and darkness once more enshrouded the people. The ambitious, conquering Romans appeared in great force under the walls of Jerusalem, and summoned them to surrender.

"We have heard of many wars and sieges—of grand victories, and brilliant defences, of intense sufferings and indomitable valour; but where does the page of history inscribe deeds of bravery and personal sacrifices equal to the siege of Jerusalem? Had the Jews been united at that siege—had not the embers of faction been fanned into a flame, and its defenders divided and at war with each other—Titus Vespasianus could never have entered the Holy City. The testimony of Josephus is not always free from partiality when he treats of Vespasian and Titus; he described their triumphs after the destruction of his nation, with that cowardly complacency which characterized the courtier; he was a traitor and fought against his people in the ranks of the enemy; and yet he admits, that the Jews performed prodigies of valor. 'They cried to their besiegers from walls crumbling to ruins, that they courted death which was preferable to a shameful slavery, and that they would exert themselves to the last to prove to the Romans, that no boundary was to be affixed to their determined resistance.' The siege of Jerusalem lasted 146 days; and after unheard-of sufferings, the flames of their Temple lighted the funeral pile of the nation, and 1,100,000 souls were buried in the ruins. From that day they have been in a perpetual state of martyrdom, suspended between life and death. What bloody vicissitudes, what scenes of grief, what barbarities, what ravages, what disasters, what injustice, have not been exercised by the different nations of the globe, against a people devoted to slavery and abandoned by fortune. Pagans, Mahometans, and Christians have by turns occupied the Holy Land, and deluged it with blood. Still our people refused to abandon the country which God had given them. Sentinels on the ramparts, they watched for us, prayed for us. We were driven out among the nations of the earth; our home was no where; our people everywhere. Who has done this? Who brought Abram from Ur of the Chaldees? Who sent Joseph a slave into Egypt? Who authorized Moses to lead the people through the Red Sea? Who gave the law in thunder on Mount Sinai? Who raised a long line of prophets who poured forth a living stream of eloquence and divine song, which even the present age cannot hear unmoved? Who preserved Daniel in the lions' den? Shadrach, Meshech and Abednego in the fiery furnace? Our God, your God, who made bare His holy arm in the eyes of all the nations. Shall we not sustain each other when so divinely sustained and protected? Shall we turn a deaf ear to the supplications of our brethren at Jerusalem who have stood by their faith so triumphantly? I hope not.

"It has been said that the Jews at Jerusalem are indolent, are disinclined to labour, are only employed in studying the law, and devoting all their hours to prayer, and prefer leading a life of dependence and want, to one of prosperous active industry. I thank them that they do so. Amid our worldly cares, our pursuits of gain, or limited knowledge of our holy faith, our surrender of many cardinal points—probably from hard necessity—I am thankful that there is a holy band of brotherhood at Zion, whose nights and days are devoted to our sublime laws, our

venerable institutions. I wish them to remain so, I think it our duty and our interest to share our means with them—to repay them with the bread of life, for aiding us with the bread of salvation. Jerusalem should ever be an object of the warmest attachment in our sight. To see the Holy Land sovereign and independent under its rightful proprietors; to know that the Temple will again be rebuilt; to hope to see the standard of Judah once more unfurled on Mount Zion! to die on that spot, and to be buried near David and Solomon in the valley of Jehosaphat, should be our highest ambition, our earnest hope, our incessant prayer.

“There are some who may consider the permission extended to the Jews in Jerusalem to build a Temple, or a magnificent Synagogue, a concession of little importance; but taken with other extraordinary signs of the times, it has a most important bearing. We may be unmindful and indifferent in relation to those signs, but there is a Divine hand which directs, a Divine agency which controls these movements; there are Divine promises yet to be fulfilled, Divine attributes which are yet to be made apparent to the unbeliever. Since the establishment of Christianity, the world has not seen a revolution equal to that existing at the present moment in Europe; one hundred millions of people are in arms against their sovereigns; it is a struggle indeed for Liberty and Human Rights, but Religious as well as Civil Liberty; the blow is equally aimed at priestcraft, at that powerful union of Church and State, which, for centuries has kept the world in bondage. The allied Sovereigns may succeed in overpowering the people and maintaining their thrones and sceptres, but great concessions will be made to the wishes of the people to avoid a hurricane of frightful outbreaks;—the people are no longer in chains. To the Jews, this great revolution has been a wonderful manifestation of God’s providence and watchfulness; it has made them men, citizens, a people, a nation—it has given them rank, position, power,—it has elevated them to the highest offices. Look back 1800 years on Rome, the proud mistress of the world, and see the Jewish captives in chains following the triumphant car of the victorious Titus; see them sold in bondage, see them the architects of the Coliseum and the Pantheon, the servile labourers everywhere. When Rome fell, and Christianity arose, see them even more fiercely persecuted, the inmates of the dungeons of the Inquisition, and the victims of the *Auto da Fe*? see the chosen people, whose only sin was their belief in one God, looked up at night in the Ghetto, like animals in a cage, and look at them now in Rome; declared to be free by law, and possessing equal rights with their fellow-citizens. See them in France and Germany, and in every country in Europe, filling the highest situations in the governments, the proudest elevations on the benches of law and science, and diffusing everywhere the lights of their deep philosophy, and the fruits of their close and ardent study. And has this great advent been brought about by human agency? I believe it not;—it is part and parcel of those promises—the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all Creation, and that He alone is the King of kings, Redeemer of the world, and the Sole Judge of the earth.

“Other great revolutions are also in progress—quietly, slowly, but securely—the age of Reason and Philosophy among Christians. In every direction, there appear to me evidences of a progressive, but mighty change in the fundamental principles of that faith, which it is our duty and our interest to watch, as developments of the deepest importance to our future destiny as a nation. I have noticed the liberal feelings everywhere evinced toward the Jewish people, an interest in their spiritual character, as much as in their temporal welfare; I see everywhere a change manifested toward us as a Sect; there are closer affinities developing themselves among Christians. They are gradually unloosing the chains of a religious prejudice against us, and feel a deeper interest in our fate and final advent. Few adhere, at the present day, to the spiritual restoration of the Jews, while the multitude admit that this restoration must be literal. The promises of God to the chosen People are now more fully recognised, and evangelising them is postponed until after the great events contingent on our Restoration as an independent Power. Reason and Truth begin to resume their empire as the shackles of ecclesiastical power become weakened, and man defends his right to think, to speak, and to act freely and openly, upon all matters appertaining to the Christian faith.

"The result of this religious freedom manifests itself in gradually withdrawing from the great Founder of the Christian faith, the divine attributes conceded to Him by his disciples and followers. Since the Reformation, this change has been gradually unfolding itself; but professing Christians did not dare to express their doubts even to themselves; they were unbelievers ever, but only in the deep recesses of the heart; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tinctured with this belief, and other Luthers are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth—their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother; but denying his divine issue, his participation in the God-head, and his right to share with the Almighty the attributes of divinity. The Jews are deeply interested in the extension and preservation of Christian morals; to us and to the world it would be a deep calamity to see our laws, our principles, our doctrines abrogated, which have been so beneficially spread throughout the world, under another name. If we were enfeebled and broken down, and had not the power to enforce and carry out the doctrines of our faith, still, happily, they have not been lost to the world, but flourish under another denomination. 'Do unto others as you would desire others to do unto you—love your neighbour as yourself'—deal justly with all men, honour your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul—these are Jewish precepts, advanced as such by a great Jewish reformer, and ingrafted upon the religion adopted by his followers and friends; but their divine origin is unchanged."—*New York Tribune*.

(To be continued.)

LATEST INTELLIGENCE FROM THE GOLD REGIONS.

BY THE "CANADA," ARRIVED ON THE 19TH ULT.

Extract of a Letter from an Officer in the Squadron of Commodore Jones.

"United States Ship Ohio, Monterey, California, Nov. 1, 1848.

"We arrived here on the 9th of last month. The weather for the last fortnight has been delightful, very much like our finest October weather at home. The pleasant season has just commenced.

"It will be impossible for persons at a distance to realise the state of affairs here. Gold is the only subject discussed. It is bought and sold in grocers' scales. It is selling for 11 dollars an ounce here, 10 dollars at San Francisco, and 6 dollars at the mines. It is worth over 18 dollars in the United States. At the mines it is the only medium of exchange. The price of a glass of grog is a pinch of gold. The Indians had at first no idea, and have scarcely any now, of its relative value. They would offer all they had for anything that pleased them. A man from the mines told me that he had sold a blanket for 280 dollars in gold, and the hat that he wore up there (an indifferent one) for 64 dollars. Every one that can possibly do so has gone to the mines. There are some fifteen or twenty vessels at San Francisco, which cannot leave because their crews have deserted. They offer 50 dollars a month, and cannot get men at that; the usual wages were about 12 dollars. Those who reap most in this golden harvest are the small traders; for, as a matter of course, the necessaries of life are scarce. One of these men informed me that he retailed flour at two dollars a pound, and said it had been four; he also sold sugar at two dollars per pound, brandy 12 dollars a bottle. Crowbars, pick-axes, &c., sold at first for an enormous price.

"The mine is known to be four hundred miles long and one hundred broad. It is thought to be much longer, but it has not been explored further. A man, without much exertion, can make 1000 dollars a month. Some have made it in a few days. I saw a party that had been in the mines about two months; each one (person) averaged about 1500 dollars a month. A piece weighing 25lbs has been found. The largest piece that I have seen weighed 1lb 2oz. The most that is found is small and fine. A man will leave a place at which he does not find more than an ounce

a day. The machines are very rude; in fact it would be profitable to work that which has escaped them, were there not richer work all around. The mines are said to be inexhaustible. The present low price of gold cannot long last; for I suppose a mint will soon be established. Nor can the necessities of life remain long as they are, though they will be high for some time. Nothing for consumption is made here, but cargoes are on their way from South America and the islands, and no doubt capitalists will soon have their agents, which alone would bring gold to near its proper value. I had a revolver, worth about 12 dollars in the United States; as a special favour I parted with it for $3\frac{1}{2}$ ounces of gold, equal to 65 dollars in the United States. Persons are seen with gold valued at thousands of dollars, who, a few months since would have considered themselves fortunate in having twenty dollars in their possession.

The excitement at New York was indescribable. On the 5th inst., the steamship *Crescent City*, took her departure for Chagres with 305 passengers on board, amongst whom was the chief engineer of the Panama Section of the proposed Chagres and Panama Railroad. The scene at her starting was of the most animating description, the quays being lined with the friends of those departing for the *El Dorado*. Another fine steamer, the *Falcon*, sailed on the 1st, containing two hundred passengers, with their multifarious baggage, amongst which we find enumerated "Bowie knives, packing-boxes, gold sifters, cradles, spades, shovels, picks, buckets of rubber and wood—in fact every conceivable article that could be of benefit in the way of gold digging," besides a cargo whose value was estimated at 70,000 dollars.

The following is stated as the outfit of the *Strafford*, a barque engaged to carry out the New York Mining Company:—"Abaft the main hatch are arranged the mess tables, yielding comfort and convenience while nourishing the inner man. Away aft is fitted up an admirably selected library, comprising works on every subject, and consisting of fully 3000 volumes. These are the individual contributions of the members, and generous donations from the Bible and Tract Society. For the amusement and enlivenment of the company, a splendid piano and numerous other musical instruments have been presented to these fine fellows; and, to crown all, a glee club has been formed, numbering voices of no ordinary sound and sweetness."

This is certainly combining the *utile et dulce*! The list of other vessels sailed, and to sail, from all parts of the Union, is far too lengthy for us even to sum up. The *New York Herald* says, in his city article of the 3rd instant, that upwards of 8000 persons had then left the States for California, *via* Chagres, Vera Cruz, and Cape Horn, although it was only sixty days since the excitement commenced; and that upwards of 20,000 had left ports on the Pacific. The calculation of the writer is that, with the existing and prospective increase of population in California, we may very reasonably expect an addition of one hundred millions of dollars worth to stock of gold in the world.

That it may be some time, however, before the world will feel the effect of this singular state of things, will be made appear from the following statement by the same writer:—

"We have already a large capital invested in this movement. Millions of dollars are at present locked up in this trade, and millions more will be in the same position before returns are received and commercial operations give the capital activity. The annexed statement exhibits estimates made from the best authority, of the amount of capital at present employed in the shipment of passengers and property to California.

"Commerce between the Atlantic States and California."

Vessels departed, direct and indirect. No. 125 value .	2,000,000	dols.
Provisions for passengers, 60 dols. each, No. 7000, value	420,000	"
Fitting out vessels, 2000 dols. each, No. 125	250,000	"
Shipments of merchandise on speculation	2,500,000	"
Amount of specie shipped and taken by emigrants . .	1,500,000	"
Total	6,670,000	"

"This amount of capital is at present absorbed by this movement, and it is increasing at the rate of more than one hundred thousand dollars per day. As an offset, we have only received about sixty thousand dollars worth of gold from California; and before we can receive any amount of consequence more than ten millions of dollars will be locked up in the trade. The amount already invested has made many branches of business very active. Provision dealers, bakers, clothiers, &c., have been actively engaged in filling orders, and many vessels have been withdrawn from other employments, and fitted up at considerable expense for the long and dangerous voyage to San Francisco."

The Latter-day Saints' Millennial Star.

MARCH 1, 1849.

TITHING—We are happy to inform the churches that we have collected between £800 and £900 in tithing, which we have forwarded to the mountains by the hands of our faithful brethren, President Orson Spencer and Captain Dan Jones. Those who have donated their tithing, can have the privilege of inspecting our tithing book at any time. Their names and donations will be entered in the tithing records both here and in the valley. I shall only be responsible for the tithing that shall come into my possession; it can be forwarded to me either through the hands of Elder Levi Richards or through the post, or any other safe conveyance.

ORDINATIONS.—Elders William Philips and Abel Evans have been ordained unto the High Priesthood under the hands of Dan Jones and myself. The former, W. Philips, was appointed at the last conference in Wales to preside over the church throughout that country—the latter was at the same time appointed his counsellor. We are confident that these choices were good ones, and that the church will greatly prosper in that country by heeding the instructions of these two servants of God in connexion with Elder John Davies, who is also a counsellor to brother Philips.

EMIGRATION.—The ship *Buena Vista* sailed from Liverpool a few days since with 249 Welsh Saints on board. Elder Dan Jones, President.

The ship *Hartley* also cleared from this port for New Orleans a few days since, having on board over 220 souls. About one-third of these were Welsh, the balance English and Scotch—all Saints—under the presidency of Elder William Hulme of Manchester. Five large ships have sailed from this port loaded with Saints during the last four or five weeks. Thus the great work of the gathering rolls on, fulfilling the great and glorious predictions contained in the Book of Mormon, Bible, and other revelations. Hasten thy work, O Lord, that Zion may speedily become a strong nation!

Our last ship will sail between the 5th and the 15th of this month.

LETTERS TO THE EDITOR.

Kanesville, Dec. 11, 1848.

Dear Brother Pratt,—I now improve a few leisure moments in writing to you, and through you, to the Saints and friends in England. May grace, mercy and peace abide with you and the faithful, henceforth and for ever, Amen.

Your kind letter from Liverpool, dated August 8th, has come to hand, and it afforded me great pleasure to learn of your safe arrival in the field of your present

and future labors; but it grieves me much to hear of brother Spencer's ill-health. Is it possible that the climate of that distant country is the agent to cause so luminous a star to set, when it should only be at its meridian! Mortal beings must fade and die in all countries, and this should admonish us all to do our duty while strength, vigor and life animate our earthly tabernacles. The will of God be done. His hand guides our destinies in mercy, and his eye ever watches for our good.

It is a general time of health, peace, prosperity and plenty with us at the Bluffs. Our county is organized; our votes were for General Taylor, and he, I believe, is duly elected. May the spirit of justice, of mercy, and of truth, guide and direct the cause of his administration, and may he prove a blessing to the Saints.

News from the Valley since the 11th of October last has been received, and it is good. The crops there have come in very well, though much was destroyed by the crickets, yet it is thought there will be enough for all the population that is there; and they feel confident that they will be able to produce enough to meet the wants of the emigrants that may go there hereafter, and that instead of their taking so much provisions as heretofore, they can load with iron, steel, glass, nails, clothing, boots and shoes, scythes, sickles, and, in fine, every useful article in a community established in a new country, except provisions. Saws, cross cut, mill and circular saws should be taken there.

The Church was never doing so well in the United States before, as our branch is now doing at this place, (at the Bluffs). The Lord is turning the hearts of the people towards us, and softening them for our sake.

Elders C. H. Wheelock and Augustus Farnham may be expected in England soon, if all be well.

Most respectfully your brother in Christ,

ORSON HYDE.

New Orleans, December 15, 1848.

Dear Brother Pratt,—I have written of an earlier date to send by the ship *Erin's Queen*, and have expected her to sail; and now I expect she will go to sea this morning. There is one thing more that I wish you to understand: yesterday I fell in with one of those sharks, his name is Cook, and the head one of a company of ten in number, who are engaged in taking out permits and re-shipping passengers. They speak five or six languages, and are determined to monopolize the business. This Cook has a certificate from Amos Fielding, Hiram Clark, and others, for the kind manner he has treated our passengers in years past when going to Nauvoo; and he could just as well have got one from Simeon Carter as from others, when at the same time he had taken a large amount of money from the company, and they never knew it, and are perfectly ignorant of it now. They are connected with some office in Liverpool. He told me that when there was a Mormon ship came into port they knew exactly what to do, for they considered it lost; therefore they would send some person (as they have done) on board to make confusion—some one that was not responsible for what they said—bringing bills from some boat, and saying that they were captain or clerk of said boat, and would carry them for one dollar to St. Louis, if they could not get them without, but alas! this would not be done, but they would carry them on account of their particular regard for our people; and then begin to talk to some silly old woman, and by so doing draw the wool over their eyes. On this account the last company had to stop here six days, just because they were bamboozled by these runners. I consider that there is but one way to do the business for the best good of the Saints, and that is for one person to do all of the business, and the rest remember the Mormon Creed. Those sharpers are threatening me all the time, but I do not fear them. I am satisfied that the church has not known the extent of their speculations from them, and yet were soaping them all the while.

May God add his blessings to us and grant us his Spirit, that we may all be enabled to do his will and roll forth his kingdom in spite of wicked men and devils, that the honest in heart may be gathered home and everlasting righteousness brought in, and the Saints be enabled to see eye to eye, is my constant prayer in the name of Jesus Christ. Amen.

Yours in the covenant,

LUCIUS N. SCOVIL.

"THE BLIND SEE, THE DEAF HEAR, AND THE LAME WALK."

Newbury, January 22nd, 1848.

President O. Pratt,—Since I came here I have witnessed the manifestation of the power of God in healing the sick in this Church, as well as out of it. Two or three cases I will mention: first, one woman, not in the Church, who had nearly lost her sight, and was given up by the doctors, came some months ago to our meetings, and desired the elders to lay hands upon her, for she believed that if they did so her sight would be restored. We laid hands upon her, and the next day she was able to go out to work, to the astonishment of her neighbours, and her sight was perfectly restored. She came to our meetings for some time afterwards, and told all with whom she conversed how her sight had been restored; but after a time she left the meetings, and then began to oppose the Saints. She never was baptized, and a few weeks ago died. Again, in the month of May, 1848, I baptized an old woman of about eighty years of age. She was very deaf, and had been so for some years; and was very feeble, having two bad legs. She was led to the water to be baptized, but walked back herself. Calling upon her some time after her baptism, she desired me to anoint her ears with oil and lay hands upon her, and strange to tell, her hearing has been restored, and both her legs are well, and have not a wound upon them, (to God be all the praise,) and she walks about quite well. Another case is that of a brother who had been confined for some time by a pain and swelling of the leg, and could scarcely get any rest by night or day. He applied to two or three doctors: some of them said it was an enlargement of the bone; others said that the bone was decayed. Brother Banks sent brother Walker to labour here for some time, and he went to sleep at this brother's house: he laid his hands on his leg and healed him, and he is now quite well.

Dear brother Pratt, these are a few of the many things that might be named; and the Saints here have a knowledge of the truth of this great work, independently of the testimony of others. Several families will leave here for the camp of Israel next fall, and we all feel a desire to go, and often sing, and with meaning too, "O Zion, when I think on thee," &c., &c. We have had very pleasing accounts from our brethren and sisters that went to America last fall; and they write us to follow them.

Dear brother Pratt, ever since I have been in the church, which is now about six years (being ordained an elder the day I was baptized), I never felt more like going a-head than I do now, and I rejoice yet more and more in the great and blessed work. I was twenty years a sectarian, and seventeen years of that time a preacher, and thought I was happy sometimes, but now I know I am, for I have come to a knowledge (my soul praise the Lord). My desire is to roll forth this work and abide by counsel, that I may be saved with all the faithful, and desire your prayers.

Dear brother, if you think this, or any part of it is worthy of a place in the STAR, it is at your disposal, you can use that wisdom which is given unto you as a man of God and as an apostle of Jesus Christ. From your humble servant and brother in the new and everlasting covenant,

THOMAS SQUIRES.

Huddersfield Branch, 27th January, 1849.

Dear Brother Pratt,—Being a father of four children and a member of the Church of Jesus Christ of Latter-day Saints, I am desirous that my children should be taught in their youth the rudiments of those principles that I now entertain. But whether I should be able to abide by the principles of the above church or not, I am willing that my children should, and continue therein. Having asked counsel from the council of the branch, I was permitted to form a Child's Ladder, whereby they may ascend to a greater height than their progenitors, in the scale of intelligence and truth. I have, therefore, furnished you with about 100 questions and answers, if you deem them worthy let them form a little book, so as a mother can teach her children when she sitteth down, and when she walketh by the way. I have endeavoured to render them as short as possible, in order that they may be attained by the weakest mind; and where a proof was long and tedious, I have shortened it without removing its sense. I submit the whole to your supe-

rior wisdom and knowledge in those matters—what is good for children and what is not; however, I am solicitous of something of the kind being done. In *STAR* No. 12, Vol. 10., I there find the above in contemplation by brother Thomas Smith. But be it known I am not that person that he in his letter desired to come forth. Upon the whole, I believe to teach the young bud how to shoot, is no small matter indeed. I hope, honoured brother, you will pardon what is weak, as I have had only four and a half years' experience in the church. Every one of those questions and answers are found in the *MILLENNIAL STAR* and Bible, belonging to the second and third series. And now, should neither of them do, let this letter and the *Child's Ladder*, be quietly laid aside among those writings that have been weighed in the scales, but found wanting. Your brother in the Gospel,

DAVID MOFFAT, Elder.

THE CHILD'S LADDER, OR A SERIES OF QUESTIONS AND ANSWERS ADAPTED FOR THE USE OF CHILDREN OF THE LATTER-DAY SAINTS.

First Series.

Q.—What is your name? A.—A. B.

Who gave you that name. My father.

When did he give you that name? When he gave me up to be blessed by the elders of the church.

How long will you retain the name you now have? Until I receive a new one.

When will you receive a new name? When once I have proved myself a child of God.

Can you prove it? Yes. Rev. ii., 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name.

Hath God given to any man a new name on earth? Yes.

To whom did he give a new name? To Jacob.

Can you prove it? Yes. Gen. xxxv., 10. And God said unto him, thy name shall not be called any more Jacob, but Israel shall be thy name.

Who hath the greatest name? Jesus Christ the Son of God.

Can you prove it? Yes. Phil. ii., 9. Wherefore God hath highly exalted him and given him a name which is above every name.

Who is the father of Jesus Christ? God Almighty.

Was he known to our fathers by any other name? Yes.

To whom? To Moses, by the name Jehovah.

Can you prove it? Yes. Exod. vi., 3. And I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty. But by my name Jehovah was I not known to them.

Hath he any other name than these? Yes. Psal. cxi., 9. He hath commanded his covenant for ever: holy and reverend is his name.

Is the name of the Lord to be feared? Yes. Deut. xxviii., 58. That thou mayest fear this glorious and fearful name, the Lord thy God.

Doth the Lord put his name in any of his servants? Yes.

In what servants doth he put his name? In his angels.

Can you prove it? Yes. Exod. xxiii., 20 & 21. Behold I send an angel before thee. Beware of him, for he will not pardon thy transgressions, for my name is in him.

Hath fallen angels a name? Yes.

Can you prove it? Yes. Rev. ix., 11. And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon.

Hath unclean spirits a name? Yes.

Can you prove it? Yes. Mark v., 9. And he (Jesus) asked him what is thy name, and he answered him saying, my name is Legion, for we are many.

Hath all the fowls of the air names and the cattle of the field? Yes.

Who gave them their names? Father Adam. Gen. ii., 19. And out of the ground the Lord formed every beast of the field, and of the air, and whatsoever Adam called them, that was the name thereof.

Hath all the stars that you behold names? Yes. Psal. cxlvii., 4. He telleth the number of the stars, he calleth them all by their names.

Second Series.

What is God? He is a material intelligent personage, possessing both body and parts.

Could he be a being without body and parts? No. Verily, no.

What form is he of? He is in the form of man, or rather man is in the form of God.

Where do you find these proofs? In the scriptures of the old and new Testament.

Can you prove then that man is in the form of God? Yes. Gen. v., 1. In the day that God created man, in the likeness of God made he him.

Can you mention the parts of his body from the scriptures? Yes. Exod. xxxiii.,

22 & 23. And I will cover thee with my hand; and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen.

Can you mention any more parts of his body? Yes. *Exod. xxiv., 10.* And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone.

Did ever any man speak face to face with God? Yes.

To whom did he speak? To Moses.

Can you repeat it? Yes. *Exod. xxxiii., 11:* And the Lord spake unto Moses face to face, as a man speaketh to his friend.

As the God of Heaven possesses body and parts, doth he also possess passions? Yes. He eats, he drinks, he loves, he hates.

Where have you an account of his eating? When he appeared to his servant Abraham on the plains of Mamre. *Gen. xviii.*

Did Abraham know that the Lord desired to eat when he appeared unto him. Yes. *Gen. xviii., 6.* And I will fetch a morsel of bread, and comfort ye your hearts, for therefore are ye come to your servant.

Can you point out the object of his love? Yes. *Mal. i., 2.* Was not Esau Jacob's brother saith the Lord, yet I love Jacob.

What were the things of his hatred? The palaces of Jacob.

Can you prove it? Yes. *Amos vi., 8.* The Lord hath sworn by himself, saith the Lord of hosts, I abhor the excellency of Jacob, and hate his palaces.

Can this Being (God) occupy two distinct places at once? No.

Can he move from planet to planet with facility and ease? Yes. *Gen. xi., 5.* And the Lord came down to see the city and the tower which the children of men builded.

With whom did the Lord converse? With his servant Abraham.

Upon what things did they converse? About the destruction of Sodom and Gomorrah.

Doth the Lord also reason with man? Yes. *Isa. i., 18.* Come let us reason together saith the Lord.

What is Jesus Christ? He is the son of God, and is every way like his father.

How is he every way like his father? Because he is the brightness of his father's glory, and the express image of his person.

Where do you find that proof? In *Heb. i., 4.*

What body doth Jesus Christ possess? Immortal flesh and immortal bones.

Can you prove these things? Yes. *Luke xxiv., 39.* Handle me and see, (saith Jesus) for a spirit hath not flesh and bones, as you see me have.

Doth Jesus Christ eat in his resurrected body? Yes. *Luke xxiv., 42 & 43.* And they gave him (Jesus) a piece of broiled fish and of an honeycomb; and he took it and did eat before them.

Doth Jesus Christ exercise all power in heaven and in earth in his resurrected body? Yes. *Mat. xxviii., 18.* All power is given unto me in heaven and in earth.

Doth Jesus Christ and his father both possess a body alike? Yes. *Col. ii., 9.* For in him (Jesus) dwelleth all the fulness of the godhead bodily.

Can Jesus Christ move from planet to planet with ease and alacrity like his father? Yes. *Acts i., 9.* And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight.

Can Jesus Christ occupy two distinct places at once? No.

What are angels? They are intelligences of the human species. Many of them the offspring of Adam and Eve.

Can you prove what you have now said? Yes. *Rev. xxii., 9.* Then saith he (the angel) unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets.

Are angels then resurrected beings? Some of them.

What bodies do resurrected angels possess? Immortal flesh and immortal bones.

Are angels glorious beings? Some of them, but they can veil their glory by their body.

Third Series.

What are men? They are the offspring of God the Father, and brothers of Jesus Christ.

What is a righteous man destined to be? Like unto God his father and Jesus Christ his brother.

How is he to attain to what he is destined? By coming in possession of the knowledge of God and of Jesus Christ his Son.

How can you prove it? By *St. John xvii., 3.* And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou has sent.

By what principle is man to come to the

knowledge of God and of his Son? By the principle of Revelation.

Can they not be known without revelation? No. *Luke x., 22.* No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him.

Is revelation available to every man? Yes, upon conditions.

What are the conditions which God requires? Perfect obedience to his revealed law.

What law hath God revealed that revelation can be obtained? To believe in the

Son of God, repent of our sins, be baptized for the same, have hands laid on us for the spirit of God, which is a spirit of revelation.

Where do you find that law? In the Testament of Jesus.

Are you commanded to believe in the Son of God? Yes. John iii., 23. And this is his commandment—that we should believe on the name of his son Jesus Christ.

Have you any account of the nature of repentance? Yes. Isa. i., 16, 17. Put away the evil of your doings, cease to do evil, learn to do well.

Is baptism required, after repentance is performed? Yes. Acts ii., 38; Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Is the Holy Ghost only given to those who obey these laws? Yes. Acts v., 32; And we are his witnesses, and so is also the Holy Ghost, whom God hath given to them that obey him.

By what acts is the Holy Ghost communicated to the obedient? By the act of laying on of hands, which is the fourth law in the kingdom of God.

Have you evidence for the laying on of hands? Yes. Acts viii., 17. Then (the Apostles) laid their hands on them, and they received the Holy Ghost.

Who have the legal right to lay on hands? Apostles.

Who was the first Apostle in this dispensation? Joseph Smith.

What is a dispensation? A season of God's mercy to man.

How did Joseph Smith get in possession of so high and so holy a calling? Through the ministration of holy angels.

What more did the angels make known

to Joseph Smith? The Book of Mormon, the fulness of the everlasting Gospel.

Have you any account of an angel coming with the everlasting Gospel? Yes. Rev. xiv., 6. And I saw an angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth.

Have you any account of a book sealed, coming forth? Yes. Isaiah xxix., 2. And the vision of all is become unto you, as the words of a book that is sealed—and so forth.

What does the system of the Saints embrace? All truth in heaven, in earth, or in the universe.

What do all these questions teach you? To be humble and mindful of the law of God.

What are you to remember in your youth? My Creator and Redeemer.

Do you pray? Yes.

What do you pray for? That the people of God may be preserved from the danger of the world—but more so from the evils.

As the day is far spent, and the night is at hand, let me hear if you order your words a-right before God? O God, my heavenly Father, I thank thee, in the name of Jesus Christ, for all the benefits of thy mercy this day; and I ask thee to give me thy fatherly care this night; give thy spirit to them that are weary in thy church, and ready to faint, lest they fall from thy ways and die. Expand my young and tender mind, to behold thy law, that I may know thee in my youth, so that I may be able to withstand the evils of the world in my riper years; strengthen and sustain my father and my mother to provide for my many wants, and may I live, to render back to thee, the gratitude which I owe, even so, Amen.

Staveley, January 12th, 1849.

Dear Brother,—Whom, having not seen, I love through the grace of God. I enclose you the copy of a letter which I sent to my brother-in-law, Serjeant H. Howit, of the 7th Royal Fusiliers, together with an extract from a letter to E. R. Reeves, my brother-in-law, for publication in the *STAR*, if you think it will not too much obstruct its divine light. You will see by the heading of this article that I reside in Staveley. This is a small village about four and a-half miles from the town of Kendal. There is nothing very beautiful or magnificent about it, nor any thing that would be very attractive to the antiquarian, although it was formerly a market town, and was also the birth-place of a crowned head. During a great part of the last century the black arts of witchcraft prevailed greatly in the village and its immediate neighbourhood, and drunkenness and vulgar wickedness swayed their abominable sceptre almost universally over the village, till recently converted in a great measure into spiritual wickedness by the Primitive and Wesleyan Methodists, who still flourish greatly in the village. The everlasting gospel has also been preached often in the village, but without any visible effect. I have held no meetings since I came here, not being able to get a place that I could hold meetings in. I have commenced circulating the tracts, and expect soon to have meetings held

here. They are very much opposed to Mormonism, but I am determined to rid my garments of their blood; and I trust there will be some who will give heed to the true gospel.

Wishing you every blessing that heaven affords, I subscribe myself your brother in the covenant of peace.

THOMAS HUDDLESTON.

The following is the letter and extract alluded to above:—

Staveley, Jan. 17, 1849.

Dear Brother and Sister,—You may think me negligent in not writing to you before now, as you desired me to write to you when I was in Preston, but as I have frequently heard from you since I came here, through the letters you have sent to our parents, and brother and sister, I thought it unnecessary for me to write to you; but as you are about to cast me off, and not own me as a brother, because I keep the testimony of Jesus, and assemble with the Saints of God, I thought it expedient to address a few lines to you upon this subject.

When a man becomes acquainted with the true Gospel of Jesus Christ and receives the same, he soon realises the words of his Saviour, “a man’s foes shall be they of his own household;” but I am sorry (not for my own sake, but for yours), that you should be opposed to your own welfare, and reject the councils of God against yourselves; but I would ask, wherefore are the Saints so much hated and persecuted? they have done no person any harm, but they are ready to spend their lives for the good of all mankind; it is true their “names are cast out as evil,” and they are “everywhere spoken against;” but can they be honest who will cast us off and disown us as brethren, because “all manner of evil is said against us,” for such was said against Jesus Christ and his followers, and the people of God were always hated; we are not in the least surprised at the persecutions we endure, for our Master hath taught us, saying,—“if they have hated me, they will also hate you; if they have kept these sayings they will keep yours:” if this generation will not receive the Gospel, when it is preached by men commissioned to preach “the Gospel of the kingdom in all the world, for a witness unto all nations, that the end may come,” neither would they have received it had they lived in the days of Jesus Christ; and they who persecuted the Saints now would have persecuted Jesus Christ, “for light is come into the world, and men love darkness rather than light;” “neither come they unto the light, lest their deeds should be reproved;” but they persecute the Saints because the light of the Gospel illuminates the minds of the honest, that they see the errors of sectarianism, and how they are departed from the truth and are turned into fables. I know it is a hard thing for the rich and learned to believe a poor and illiterate man, when he tells him that his religion is become corrupt and disowned of God; “but God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are.” Whenever God has committed a dispensation to the children of men he hath chosen the weak and illiterate, “that no flesh should glory in his presence;” all their talent and wisdom having been received of God, being entirely devoid of man’s learning; and the honest man will investigate their doctrine in an honest manner, comparing it with the scriptures,—“to the learned, the illiterate, if they speak not according to this word, it is because there is no light in them.” Hath the Saints taught anything that is contrary to the scriptures? Certainly not. There is no man, (no matter how eminent) that can prove one principle of the doctrine of the Saints to be contrary to the scriptures; you may say it is contrary to the scriptures for man to add anything to the scriptures; this I readily admit; neither is there any scripture of any private interpretation, consequently no scripture needeth any scripturalizing or altering to something different to what they read; for if inspired men, who wrote and spoke as they were moved by the Holy Ghost, could not make them sufficiently plain, how should uninspired men dare attempt to do it, who have brought themselves under the curse, which John testifies, by writing volumes to make the word of God of none effect, and to make it suitable to their own corrupted opinions. The Saints have not added anything to the scriptures, but we receive whatever the Lord shall give us by the voice of inspira-

tion; neither have we diminished anything from the scriptures, by neglecting those things "which God hath before ordained that we should walk in;" but we believe and attend to all the ordinances of Christ's kingdom, (or Church,) thus proving that we are led by the Spirit of God. "He that abideth in the doctrine of Christ hath both the Father and the Son."

Now dear brother and sister, (for such I still own you whether you have forsaken me or not, and I long for your salvation,) let me earnestly exhort and intreat you in the name of Jesus to search the scriptures, and investigate our doctrines with an honest mind before you condemn us. Many condemn us for very frivolous things, which they consider wrong through their own erroneous opinions, but when rightly compared with the scriptures, are minutely correct; for instance, my father condemned one of our elders, because he said that "a child is as free from sin as Jesus Christ, and that a man when baptized by a duly authorised administrator, with an eye single to the glory of God, was as free from sin as a child," when common sense teaches us that if a man be free from sin, he is perfectly free, and it is impossible for any being to be more than perfect; and the scriptures also teach us that, "he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren;" and that "he that doeth righteousness is righteous, even as he (God) is righteous." You said in one of your letters, that if the Saints had been what they professed to be, Brother Daniel would have been healed sooner than he was when he was poorly; but I might also argue upon the same grounds, that if Paul had been what he professed to be, why leave Trophimus at Miletum sick; and if the disciples of Jesus were what they professed to be, why could not they cast out a certain devil, because of unbelief, although they had received express "power over unclean spirits." A man may believe the Gospel and still not have sufficient faith to be healed immediately himself when sick; the Lord also trieth and chasteneth his children in various ways, and suffereth them to be distressed in various ways to prove the faithful, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Let us next consider what are the first and leading principles of the gospel of Christ according to the scriptures: faith, repentance baptism, for the remission of sins; the laying on of hands for the gift of the Holy Ghost; the resurrection of the dead, and eternal judgment are the six first and leading principles of the gospel of Jesus Christ, which is to be "preached in all the world for a witness unto all nations, and then shall the end come." Many reject these ordinances as being entitled to salvation, because say they "salvation is freely given us of God, being wrought out and finished by Jesus Christ, and to hold any ordinance as essential to salvation would limit the love and power of God in the redemption of the world, and only make Jesus Christ a stepping stone to salvation instead of a saviour." But surely none but they who are in the depth of ignorance can suppose that rejecting the divine word of God can extol his love and power. The Saints verily believe and know that Jesus Christ "hath died, the just for the unjust, to bring us to God by the sacrifice of himself," and hath "obtained eternal redemption for us," freely offering salvation to all men, for "God hath given unto us eternal life, and this life is in his son." But do all men receive this salvation? if not, whereby shall we know those who do receive it and what is their great distinguishing characteristic? If we search correctly the scriptures we shall find it divinely enstamped almost upon every page, and they who reject it are condemned. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ hath both the Father and the Son." Here we at once discover the divine standard by which the saint of God is known, "he that abideth in the doctrine of Christ." You may say Jesus Christ said, "as Moses lifted up the brazen serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth on him should not perish but have everlasting life," therefore we can be saved without baptism; but if we search correctly the scriptures, we shall find that to say we believe on the Lord Jesus Christ, and can be saved without baptism, is in itself a contradiction; for Jesus Christ, when giving his disciples their mission, said "Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe in my name—they shall cast out devils—they shall

speak with new tongues—they shall take up serpents, and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." He also said to Nicodemus, "Ye must be born again of water and of the spirit, or ye cannot see the kingdom of God." And we find his disciples were very particular in this ordinance, for upon the day of Pentecost, when the people were pricked in their hearts and said, "Men and brethren, what shall we do?" the answer of Peter was, "Repent and be baptized for the remission of sins." He also commanded the household of Cornelius to be baptized, and in an epistle to his brethren he positively asserted it was a saving ordinance. Ananias also told Saul to "arise and be baptized, and wash away his sins; in short, all his followers were very particular regarding this ordinance. Now this is the "doctrine of Christ," consequently, whosoever does not believe it, does not believe on Jesus Christ. But many say "these signs are done away which Jesus promised." I know they were done away, and the result was, believers were also done away; for Jesus said, "these signs shall follow them that believe;" therefore, as long as there were any true believers, these signs would, undoubtedly, follow according to the promise of Jesus. Many also say, that apostles and prophets are done away, and the result has been, that the Church of Christ was also done away, for the apostle says, "it is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." If, therefore, the foundation was done away, the church could not possibly stand any longer, but the people were left to wander in their own imaginations. Paul says, apostles and prophets, &c., were given "for the perfecting of the Saints for the work of the ministry, and for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God," "that we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and the cunning craftiness whereby they lay in wait to deceive: therefore, as long as there is one person who has not come to the Son of God, apostles and prophets are needed; but seeing they were done away, and overcome by wickedness and unbelief, the people have been led by human opinions, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they laid in wait to deceive, until they are divided and sub-divided into hundreds of different sects, all jarring and contending one against another, without the light of the true Gospel. Paul beautifully describes modern christianity in the third chapter of his second epistle to Timothy. If you will read the former part of the chapter, you will find their express character. I am often led to marvel at the minute description the apostle there gives of a people who were to live about eighteen hundred years in the future. But, O the joy that fills my bosom while thinking on these things, to know that God, in his infinite mercy, hath looked upon us at this critical moment, and hath sent the light of divine truth, that we are enabled to know and obey the true Gospel; for one ray of the spirit of inspiration beams upon our minds, and we are enabled to see the errors of sectarianism, and are led to exclaim—Oh, the vanity of human wisdom compared with the inspiration of God—Oh, the vanity of sectarian dogmas compared with the Gospel of Christ—Oh, the vanity of the great sectarian idol, "without body, parts, and passions," compared with the true and living God—Oh, the vanity of the great sectarian nonentity compared with the Holy Spirit of God. But I must now conclude, and dear brother and sister, I entreat you consider these things. I should like to say a great deal more if this medium would admit, but being inexperienced in writing, and having my daily labour to attend, I cannot; but if you should desire to investigate the Saints' doctrine, be so kind as answer this letter, and let me know, and I will endeavour to send you a few pamphlets that beautifully set forth the true Gospel of Christ.

I remain your ever faithful brother,

THOMAS HUDDLESTON.

We are sorry to hear that Thomas still goes to that place of worship; but I should say that he must have lost his senses to go there at all; and if he should still persist in going, I shall cast him off, and not call him brother, for he is going to hell and not to heaven. Tell him what I say, when you next see him, dear brother.—H. HOWITT.